Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

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THIS MONTH—AMERICANIZATION

October 1918

Vol. X No. 2

Layman's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

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The Picture on the Cover

The Hungry Sheep Look Up and——?

A TYPICAL group of foreigners in this Land of Hope and Glory. It represents one of America's most serious and pressing problems: how to incorporate the foreign-born immigrant into the most complete citizenship. Naturalization is but the first step. Christian Americanization is the goal. Sympathy, patience and friendship are helps along the way. The Master of Men always had "compassion on the multitude." Christian America must adopt His attitude and methods to gain His eternal hold upon the only allegiance worth securing--that of the heart.

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THE SPIRIT OF 1918

THE COLLEGE BOY OF 1918 SALUTES THE MINUTE MAN OF 1776 WHO "FIRED THE SHOT HEARD 'ROUND THE WORLD." THE AMERICAN BOY OF TO-DAY OFFERS HIS SPLENDID YOUNG MANHOOD, HIS MATCHLESS COURAGE AND HIS WILLINGNESS TO RENDER THE SUPREME SACRIFICE, IN NO SPIRIT BUT THAT OF DISINTERESTED PATRIOTIC DEVOTION. HE STRIVES NOT MERELY FOR THE ABSTRACT IDEAL OF FREEDOM, BUT FOR ITS CONCRETE REALIZATION AMONG HIS FLESH-AND-BLOOD BROTHERS THROUGHOUT THE WORLD.

FREEMEN AT LAST!

THESE RECENT PHOTOGRAPHS WERE TAKEN BY REV. STEPHEN VAN RENSSELAER TROWBRIDGE. THE UPPER ONE SHOWS ARMENIAN REFUGEES DESCENDING THE SLOPES OF MOUNT ZION, JERUSALEM, MANY OF THEM HAVING WALKED 800 MILES IN THEIR EXILE WANDERINGS. THE LOWER PICTURE SHOWS THEM EN ROUTE TO PORT SAID, EGYPT, WHERE, FREE FROM THE TURK, THEY WILL BE FED BY THE BRITISH AND GIVEN EMPLOYMENT.

Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

October 1918 Vol. X. No. 2

The Fighting Fourth

THIS is the name given by the Treasury Department to the fourth Liberty Loan. It is significant and suggestive. America's immediate task just now is to fight for freedom. Our recent brilliant successes are an earnest of victory, but the goal, while in sight, is not reached yet. Any mere reliance on past achievements which causes us to slow up will postpone and perhaps jeopardize the final result of our labors. America's business is to fight, not talk. It used to be said that money talks. It now fights, which is far better. If our money stops flowing in, our fighters must stand still. As our money moves so will our soldiers move—forward. As they have, time and time again, gone over the top, so must each successive loan do the same. To do this each one of us at home must go over the top with his individual subscription. No one must let the other fellow do it. No soldier of our armies ever has let his mate beat him to it. All go together. So must we—all for one and one for all. The fourth loan is the fighting one. May the next be called the Victory loan!

✚

Americanism

AMERICANISM is not shouting "My country 'tis of thee"; much less "My country, right or wrong." It is not waving the flag, nor even uncovering when it goes by, nor applauding when it is thrown on the screen in the movies. Any one can do all these things, many do, who are not real Americans at heart. One hundred per cent. Americanism includes every thing that America stands for: liberty and justice, law and order, sobriety and service. How can any one call himself a lover of liberty who is not personally free from prejudice, free from the slavery of some vice or bad habit? How can any one call himself an exponent of justice who acquiesces in any act which wrongs another for his own advantage? How can any one call himself an upholder of law who breaks, not the statute law, but the law of love, to God and his neighbor? How can any one call himself orderly whose life is lived merely upon impulse? How can any one call himself a pattern of sobriety who sets no limit to temper, speech and act? And how can any one call himself a useful citizen who renders no service, except to himself, using the opportunities of his position to further nothing but his own selfish interests? A hundred per cent. American is one who thinks and says, "My country, if right, to fight for her to the last; if wrong, to help set her and keep her right"; who reveres the flag as the symbol, not merely of what his country may be, but of what he is helping to make her and keep her; who is free to do what he ought, not what he pleases; who is just in thought as well as act; who obeys the law from no constraint save that of love; who so orders his own life that it becomes a guide and pattern for others to follow; who is sober in temper, speech, and act as well as in the indulgence of his appetites; who renders a willing and generous equivalent for all the things he receives from the community and from his opportunities therein? The person who calls himself a hundred per cent. American has a big contract to fill, both to his country, to himself, to his neighbor and to his God. We sometimes call America "God's country." If it is to be such, the hundred per cent. American must be loyal to the God whose country it is, and help to make what is sometimes only a vainglorious boast a reality.

✚

At Last!

AFTER twelve hundred years of Mohammedan usurpation the Holy Land is free and in Christian hands, never again to be returned to the fanatic rule of the Crescent, always an alien in the land made ever sacred as the scene

of the earthly life and works of our Lord and Saviour Jesus Christ. Truly this conquest of Palestine by General Allenby, Colonel Lawrence and General Piepape is a triumph for the Cross. At last the political ideas in the conscience of European Christendom, so often defeated by sordid opportunism, are approximating to its spiritual ideals. Jerusalem, Bethlehem, Nazareth,—successively rescued from the oppressor—what memories center in the very names! And now, at last and forever, under the government of those who follow and profess the faith of Him who was "born of the Virgin Mary" in Bethlehem of Judea; lived and toiled at the carpenter's bench in Nazareth; "suffered under Pontius Pilate; was crucified, dead and buried" at Jerusalem! That which devious and selfish diplomacy has so often defeated, the strong right arm of the modern crusader has at last accomplished. The Sick Man of Europe is dead. No longer will he be a barrier to the self-determination of the liberty-loving Christian races of the Near East; no longer a source of infection to all around him; only an execrated memory.

Whatever be the political future of the Holy Land, let it be the prayer of every Christian that *there* shall be the spiritual meeting-place of Jew and Gentile; that *there* each shall try to know the other better, and the Master of Men best of all; that from *there* shall radiate the influences of that eternal love of God which included all men everywhere in its boundless scope, Jew and Gentile, bond and free. The release of the Holy Land from alien usurpation is a challenge to humanity to make *there* a supreme effort to realize an ideal of brotherhood that shall fully and finally demonstrate its belief in the Fatherhood of God and that ultimately God in Christ may become all in all to humanity!

✚

The Will to Victory

THE continuously successful strategy of Generalissimo Foch is simply the working out of his life-long theory of military policy—always to take the offensive and to attack at every point no matter the odds against him. The will to victory is, with him, a passion, and is invested with a moral quality that is the secret of his success. For Foch is a man of prayer. And prayer is the will in action, not merely supplicating divine aid, nor passively acquiescing in the divine decrees, but adopting them and actively achieving them. This is what is meant when we say, *laborare est orare*—to work is to pray. Prayer is work, "making," as old Bishop Wilson used to say—so often quoted by Matthew Arnold—"reason and the will of God prevail." The surrender of our will to His is hard work—very hard work sometimes. And then to make His will prevail outside of ourselves is often harder still. But the will to victory when that "will" is God's, is an irresistible force that nothing can defeat.

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GENERAL ALLENBY
Liberator of the Holy Land

This is, so to speak, Foch's religion, expressed in terms of military strategy. It continues to be successful. This is America's religion also, expressed in terms of spiritual strategy. It, too, must succeed. Let it be ours, individually, and who then shall set any limit to its effectiveness in winning the greatest victory of all—the evangelization of the world?

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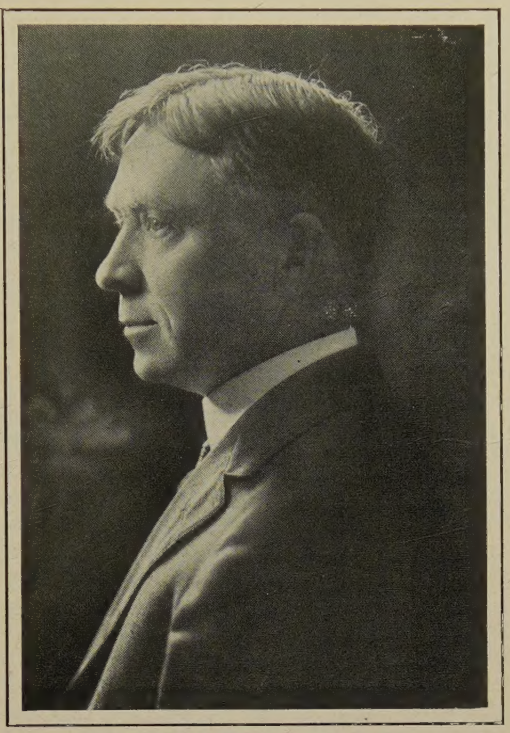
Patriotic Propaganda

THE essential difference between autocracy and democracy is fundamental and irreconcilable. The war is demonstrating this fact. But it still needs to be burned deep into the consciousness of all Christian people and by them brought home to those with whom they come into contact in our own land as well as in every other.

Our democratic principle of government—the consent of the governed—is the direct antithesis of the doctrines of Kultur. It is the expression, in civil affairs, of our Christian ideal of the glorious liberty of the Gospel of Christ which has made us free. Kultur seeks its conquests by the compulsion of force from without. Our democracy, like our Christianity, wins its converts by the reciprocal impulse of love from within. Kultur aims at domination by the restraint of fear and feeds the enemy-spirit. Our Christianity, like our democracy, converts an enemy into a friend and ally.

The presentation of this splendid ideal of spiritualized patriotism is an integral part of the propaganda work of the Missionary Education Movement, which is most closely allied, in spirit and endeavor, with every effort of our beloved country worthily to demonstrate its unselfish devotion to the principles of democracy and Christianity and the sincerity of its purposes in all international relations, political and religious. The Movement has called Dr. Ernest F. Hall, Pacific Coast Secretary of the Presbyterian Board, to be its General Secretary. No better choice could have been made. Dr. Hall is an enthusiastic missionary leader. He knows the foreign field, having served for years in Korea. He knows the home field from coast to coast. He is an expert in setting up and conducting schools of missions in churches and communities.



ERNEST FREEMAN HALL
General Secretary of the Missionary Education Movement

He is an energetic speaker, a persuasive writer and possesses a charming personality. He has the confidence of the churches and the backing of their mission boards. Under his direction the Missionary Education Movement should go forward conquering and to conquer. MEN AND MISSIONS wishes this man of missions the best of success.

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Stewardship

IT is a mistake to think of stewardship only in terms of money. We may have much or little money, but every person has many other invaluable possessions—time, talent, experience and a host of other things. Stewardship means the exercise of and accounting for every personal possession to the best advantage. The unjust steward in the parable wasted his lord's goods. But he did more. He wasted himself to the point of exhaustion. He made nothing for his lord and he bankrupted himself. The gains of the grafter may be large, materially, but in getting them he loses his soul and when

the final balance is struck he finds himself minus the only asset that is current in the future life—character. Money is a medium of exchange, but many people mistakenly exchange their souls for it to their everlasting loss. But the person who, in his use of money, buys up character, will find that it will pay eternal dividends. Men may make money, but money either makes or breaks men.

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Green versus Blue

A GREEN salesman may sometimes sell a small bill of goods somewhere, but a blue salesman never will, anywhere." This remark was made by an experienced member of the craft at the San Francisco Convention of the Advertising Clubs of the World. The same idea applies to every Christian worker. He may be verdant and he may be new at his task and make mistakes, but he will err on the right side. And he will learn by them. He is walking on the sunny side of the street. The blue man is probably so because he is walking on the shady side, in the cold. Jones was a magazine canvasser. He was very blue. He had rung many doorbells in vain and business was nil. So he sat down one night to go over the situation. He talked out loud to himself this way: "Jones, you're blue. Business is bad. The weather is vile. People are crabbed and there's little hope of any change in any direction. But, Jones, the trouble is not with the business—it's as good a proposition as it ever was. The weather can't get worse; it must get better. People are not all unfriendly. The real trouble, Jones, is with Jones. He's blue, and damp, and discouraged. So, Jones, you've got to make up your mind to go out to-morrow, whatever the weather, and ring at least one hundred doorbells, and put every ounce of pep you've got into your talk. If you do that, Jones, you'll win out in spite of all." Jones did that and Jones did win. He crossed the road to the sunny side and got warm and dry and enthusiastic. Let every Christian worker give himself a talk like this and then let him go and do likewise. A green worker may get blue but he never shows the white feather or turns yellow!

Archbishop Ireland

THE death of Archbishop John Ireland of St. Paul has removed from the councils of the Roman Catholic Church a man who, perhaps more than any other prelate of that communion in the United States, understood America, and truthfully represented her to the hierarchy at Rome. In the estimation of most people in this country he also stood for what was best in his own church. His Americanism, wisdom and courage were displayed to conspicuous advantage many years ago when, almost single-handed, he dissuaded Pope Leo XIII from giving countenance to that utterly un-American educational heresy within his own Church popularly known as "Cahenslyism." This was a proposition to divide the country ecclesiastically into factions by the appointment of "national" bishops, a scheme that would have developed a system and a series of foreign colonies that would never have become thoroughly Americanized. It is significant to note that this project was fathered by the Germans of the Northwest who wished to establish German parishes with parochial schools in which German was to be taught. This experience with the hyphenates of a score of years ago later induced Archbishop Ireland to launch what was known as "The Faribault Plan," an honest effort to bring about an educational *rapprochement* between the public and the parochial schools. It failed, but it was the conception of an ecclesiastical statesman. That the Archbishop never became a Cardinal is an open secret, known best, perhaps, to the hierarchy at Rome.

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Hyphenated Thought

THE objection which Archbishop Ireland voiced many years ago against so-called "nationalist" movements within his own communion, that they tended to perpetuate all the essential differences that should be fused in the melting-pot of American citizenship, has found expression in these war times in a very strong protest against the foreign language press. Not all of it has been disloyal or even divided in allegiance, but it is well to remember that the objection

to its continuance is not merely on the ground that it is anti-American, but on the larger ground that it is essentially non-American. The difference goes deeper than speech. It reaches down to the innermost processes of thought and thinking, of which speech is but the audible expression. For it is after all true that, "as a man *thinketh in his heart*, so is he." No man can be truly said to understand a foreign language unless and until he can do his untranslated thinking in that language. If this be so, how much harder is it for a man to understand spiritual ideals that are not only expressed in alien speech and language but themselves express an alien manner of thinking? The problem of international good will depends for its solution upon the understanding that comes only from mutual appreciation of ideas and ideals expressed in thought processes common to both.

The man who elects to come to America to live and labor here, accepts a serious responsibility as well as enjoys a great opportunity. English is the official and unofficial language of America. We use and need no other in which to express our deepest spiritual concepts. It is up to the foreigner, if he would understand us, to acquire a *thinking* use of our language. The continued reading of his own "nationalist" paper postpones this necessary part of his education and keeps him alien to us in spirit as well as in speech. But it is also up to America, in discouraging the foreign-language press, to encourage the foreign-born to acquire a *thinking-knowledge* of English and to provide every opportunity for its prompt and easy acquisition.

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"To Let—With Power"

WE often see this sign on buildings to rent for manufacturing purposes. It describes each of us as spiritual possibilities. St. Paul used to commend his converts to God who, he said, was able to give them abundantly more than either they thought or even desired. But he added that the gift was to be "according to His power that worketh in us to will and do after his good pleasure." We are "to let," but with what "power"? If it is God's, and if it is allowed to work in and through us, we shall not only succeed; we cannot fail. This thought should fill the mind and soul of every one who engages in any of the many campaigns now under way or about to be undertaken. As the campaigner looks out over his field—often vast and difficult—let him remember that it is God who worketh in him both to will and to do after his good pleasure. The workers may be few and weak, but they bring God's own "promise-to-pay" to Him, endorsed and presented for payment. God has never yet let his promissory notes go to protest and He never will. This should make the weakest strong and courageous. He who is "to let" has surrendered himself to be empowered; he who has emptied himself of self will be filled with God. To will is one thing. To do is another. But when the willing and the doing go together nothing can stop such a combination.

✚

Mañana

THERE are a great many people who are forever postponing their sense of sonship to the end of life and thereby failing to realize the peace and joy that alone can come from believing in its reality. Such people confuse the starting point with the goal of the race that is set before them. The fact of sonship is our starting point. Its perfect realization is our goal.

Likewise there are many people who, as Professor Cairns of Aberdeen says, make the same mistake with regard to the work of spiritual reconstruction. "We must not get into the way of thinking and talking as if we must wait until the end of the war before God could begin his healing and creating work * * * but we must continue our prayers and our labors for the evangelization of the world just because we believe that God is unremittingly at work even now, alike in his providence and his grace bringing in his kingdom."

With the material ends of the war in view most of us are familiar—the freedom of the world from the tyranny of autocracy and militarism. With the spiritual ends in view many, even among those who are fighting most bravely, are not so familiar. It is the church's duty to keep these in the forefront. As Christ

is lifted up upon the cross he will draw all men unto him. Those who are giving their all to win this war are bearing and lifting the cross. They must be brought to see why. Only as they realize the eternal significance of their work will they dignify their service and be encouraged to continue it to the end.

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A Book of Remembrance

THE Laymen's Missionary Movement has several men, formerly connected with its secretarial staff, who are now filling positions of responsibility and usefulness in missionary and other lines. Among them is Charles A. Gunn who was with the Movement in its earlier days. He resigned in the fall of 1911 to take up missionary work in the Philippines for the Presbyterian Board of Missions which field of service was later extended to Hainan and South China. Mr. Gunn has just returned to this latter field after a well-earned furlough in the homeland.

With his camera, a parting gift from the executive committee, Mr. Gunn has taken many interesting photographs, one of which the Methodist Girls' Dormitory ("Hugh Wilson Hall") at Manila is reproduced in this issue. This is one of many buildings which Mr. Gunn designed and which stand as examples of good American architecture and of what Christian laymen are doing in the Philippines. The book of photographs which Mr. Gunn presented to the Movement will be treasured, and as he returns to his work in the Far East he carries with him our warmest friendship and our prayers that he may be increasingly blessed in the years of service which lie before him in this field of opportunity.

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Business-like Charity

SINCE October, 1915, the sum of over $10,000,000 has been contributed in America for the relief of the starving millions of Asia Minor. Every cent of this amount has gone into the actual work of relief, all overhead charges having been met privately.

As to the need which this efficient charity is striving to meet: there are at least 3,000,000 destitute men, women and children in the Near East who are absolutely dependent upon it to save them from starvation. To feed this number requires $5,000,000 a month as a minimum.

But, so far, even the pitiful minimum has never been realized in any one month. Consequently, the American Committee for Relief in the Near East will ask for $30,000,000 in its January campaign. It needs it, ought to have it, and will get it—on its record.

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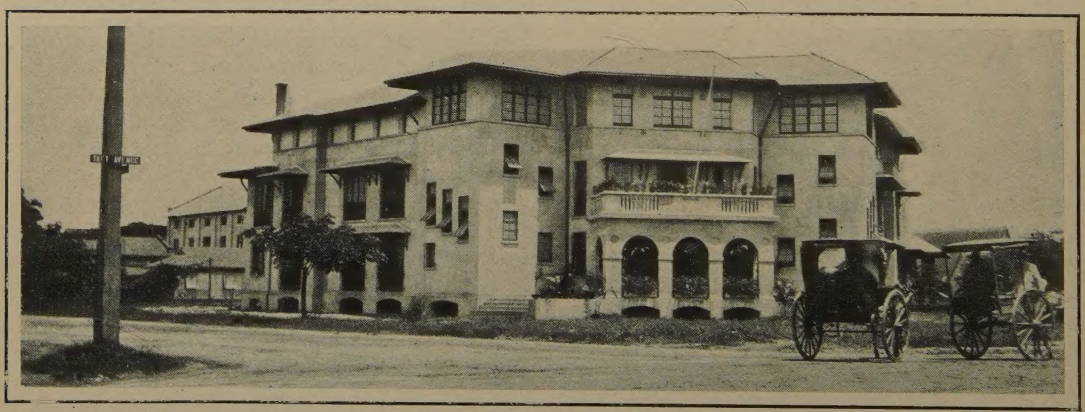
Patience

WHAT delay was caused in the issue of the September number of MEN AND MISSIONS was due very largely to problems incident to the inauguration of the new zoning system of distribution and by certain other mechanical difficulties beyond our control.



HUGH WILSON HALL, MANILA, P. I.
Designed by Charles A. Gunn

How to Promote Americanization

By Charles Alvin Brooks

Charles Alvin Brooks is the secretary of the foreign-speaking division of the American Baptist Missionary Society's Home Department. He speaks from wide experience in dealing with the problem of Christian Americanization.

WE have endeavored, in preceding articles, to set forth the issues which are involved in "Americanization." Put simply, the issue is this—national unity upon the highest level of our traditions and ideals. The challenging question we have been called upon to face squarely is: "Can America control her destiny?" The danger does not arise so much from the presence of many peoples of various racial stocks, as from a failure on the part of the older American elements to accept the responsibility which devolves upon them to embody and perpetuate those ideals which are truly representative of America. Americanization, then, does not concern simply men and women of foreign extraction, but all Americans, and involves all our contacts and social reactions.

Common Ground

Can we discover any common ground which will serve as a meeting place, any rallying-point to which all men of good will may repair? Are there common interests and motives which were really recognized as a bond of sympathy which may serve to bind together employer and employee, the men of native and foreign birth alike? Is there a spiritual brotherhood which is deeper than the class and race-consciousness which lies upon the surface and which is fatal to the spirit of democracy? This is a hard question, but upon its answer depends the welfare of the America of the future. Some of us believe that this unity exists and our endeavoring to disclose it to those who are most concerned.

The Christian employer today has become conscious of a new unity in his life—a breaking down of the bulkheads which have been wont to hold apart interests are motives which were really inseparable.

A man who has bidden God-speed to his son with a secret envy, as he has gone forth to do battle for these issues, is in a position to take a new and steady look at these old troublesome problems which he had come to feel could never be solved.

Working and Being Worked

The Christian employer of foreign labor who earnestly desires to promote national unity must establish a different status for these employees than they have been permitted heretofore. Booker T. Washington used to say that there was a vast difference *between working* and *being worked*. The difference, while psychological and spiritual, is vital. We have come to understand the military value of morale. It has economic and social values as well. Our attitude toward foreign labor is in a large measure the attitude which Booker Washington referred to as the characteristic of slavery, viz., *being worked*. We have *used* the foreigner, because he represented cheap labor, requiring little by way of accommodation, submitting to un-American living and working conditions and demanding less consideration than the old American stock. The treatment accorded thousands of these people would make anarchists of intelligent and self-respecting Americans.

The Disillusioned Immigrant

Most of those who have come to us as immigrants undergo a great disillusion-

ment. Perhaps it is inevitable and no one is really to be blamed for it. In their imagination America has represented something ideal and the contact with the reality of hard living and working conditions has turned their enthusiasm to gall and bitterness. Men who came here with high hopes, perhaps unwarranted, have turned to hate everything American. It is at this juncture that the shrewd radical agitator gets in his work. The I.W.W. is largely recruited from the disappointed and disillusioned immigrant. It is one of the tragedies of the situation that we have been so dull to the opportunities which the early days of these newcomers afford. Instead of taking advantage of them we have left these people to be exploited by those who have only selfish ends to serve. We leave them to become the prey of irresponsible labor agencies, "cankers," real estate promoters, loan sharks and grafting foremen, who turn the newcomer's naïve faith in the goodness of America into bitterness and hatred.

Not Foreigners But Friends

One of the first requisites in according these new Americans their true status is to stop calling them "foreigners" and to think of them as men. To call a man a foreigner is to erect a barrier and to create a consciousness which make it practically impossible to act together. But if this man is an American-in-the-making, who has come to school to us, it is for us to teach him his first lessons in Americanism. He has hopes and dreams and ambitions. He has ideals and a contribution to make to America. He offers his brain and a stout courage which we cannot measure by the market price of labor. He has a service flag in his window and a Liberty Bond button on his coat. His children salute our flag with a deep appreciation of an emblem which assures "Liberty and Justice for all." A good start toward a better understanding is to accord him the status of a man.

Corporations Have No Souls

There is being wasted every day vast resources of personal loyalty and devotion which the immigrant brings to America as one of his greatest assets. One of the difficulties in modern production is the remoteness of the employer from the employee. The impersonal relationship between a corporation and its employees makes the sense of partnership difficult if not impossible. Professor Fairchild has well said that "our knowledge to produce satisfactory social relations has not kept pace with our knowledge of how to produce wealth." This impersonal and indefinite relationship between employer and employee gives a specious reality to the argument of the radical agitator that the laborer is a slave, who is working not for his bread and butter or a living for his family, but for the profits of the concern, the dividends of stockholders whom he never sees and who have no knowledge of or interest in him.

The Shock-Absorber

How can this chasm be bridged? One of the great producing concerns in the East has a man whose entire time is devoted to cultivating personal relationships between the hundreds of men and women of foreign birth who are employed by it. He is the warm personal friend of their families, trusted and respected by all. He is also a terror to evil-doers who would exploit the "foreigner." He is the champion of the friendless at court and one of the most influential men in the community. He is a Christian man who has a sincere and earnest interest in his work. He has visited those parts of Europe from which most of the employees come. His shrewd good sense and knowledge of human nature make him one of the most valued men in the concern which employs him and have amply justified his appointment.

Teach English!

What has been done to encourage and promote the knowledge and use of the English language is a familiar story. Cleveland, Detroit, Rochester and other cities have demonstrated the possibilities of this means of promoting Americanization. In many hundreds of concerns in these and other cities the knowledge of English is made a condition of employment. This is not only just but is good business. One thing, however, should not be lost sight of, viz.—that well-planned opportunities for learning the language should be provided and with this should go a wisely directed edu-

cation in citizenship and America's purposes and moral aims in the war. We take for granted that everyone understands and accepts them as we do. There could hardly be a greater mistake.

Naturalization

Many concerns are now making it as a condition of employment that the men shall either be citizens or shall have taken out their first papers. There is much to be said in favor of this and it involves the whole policy of the government regarding the status of the foreign-born. If we want only genuine, one hundred per cent. citizens are we going about it in the right way to make citizenship or a declaration of intention a condition for earning one's daily bread? May that not open the door to an insincere declaration of intention and a perjured oath of allegiance? If we are to raise this whole matter of citizenship to a higher level ought we not to make it clear that we do not offer any inducements or bribes? One must be born again of the American spirit to become an American, and none but men who are spiritually one with us should be admitted to citizenship.

No Royal Road

We can have national unity any time we are willing to pay the price for it. There is no royal road to Americanization. We must pay a price. We must embody and personify the spirit and aims of America in our dealings with these children who have come to learn, and who in turn can teach us much. If in every labor dispute we could see that one of the issues at stake is Americanism it would encourage us to be patient. These men who feel so helpless to control circumstances and so incapable of making themselves understood are entitled at least to a patient endeavor to understand them.

Business Diplomacy

We have come to appreciate the fact that good will and international friendship can be promoted by engineers and business men as well as professional diplomats. We have suffered much from the misrepresentations of men like Trotsky who have lived in, but who have never understood America. Employers of labor must look upon themselves as missionaries of Americanism. In a very real sense here on our own soil they can do what John Hay did to make a reputation for high and noble idealism that far transcends commercial considerations and yet are commercially profitable in the long run.

As Christian employers our greatest contribution to every problem is the Christian point of view; not soft sentimentality but that spiritual insight which enables us to discern eternal values in the men and women with whom we deal. Henry George and Cardinal Manning were talking it over. Manning said at length, "I love men because Jesus loved them." George retorted instantly with, "I love Jesus because He loved men." It makes little if any practical difference as to which angle we get at it, but it is essential that we hold in balance these twin passions—personal devotion to Jesus and profound interest in the men and women for whom He paid the last full measure of devotion.

Something That Moves

THE Laymen's Missionary Movement is moving towards the enlistment of every layman in every church and community in Christian service—either at home or abroad.

The Laymen's Missionary Movement is the dynamo of the mass-movement of the Christian church to accomplish the evangelization of the world.

The Laymen's Missionary Movement represents the combined movement of the laymen of the churches to direct the accomplishment of this end.

The Laymen's Missionary Movement, if adequately supported by men and money, will soon go over the top and capture the No Man's Land of Spiritual Conquest.

Savage Sudanese Shilluks

By Stephen Van Rensselaer Trowbridge

Mr. Trowbridge is at present chairman of the American Red Cross Committee for War Relief in Palestine, with headquarters at Jerusalem. The pictures were taken by the author.

IN January, 1917, the author was at very close range an eye witness of a desperate battle between two groups of villages. And having a kodak with him made it possible to photograph scenes rarely witnessed by white men. The feud between the villages of Ofado (in Shilluk a species of tree) and Fylo (a knife) had commenced a month previously through a case of divorce in which the full dowry of cattle was not returned when the separation took place. A small cattle raid had resulted, in which one man had been killed and several speared. The fire of revenge was smouldering day after day and a tension was felt in all the surrounding villages.

The medicine men from near and far began to gather like vultures. They knew that the young braves would wish to fortify themselves with special charms against spear thrusts and blows of the war clubs. They were certain that from the incantations and sacrifices they would have their fees. So they set themselves in subtle ways to arouse the passion of hatred. Some thirty of these medicine men had gathered in Ofado and Mynam, while nearly as many were at work in the huts of Fylo. The mission station is midway between these groups of villages, and less than half a mile from the nearest huts. The trails pass across an open plain covered at that season of the year with dry grass and corn stalks. The great heat of the sun has cracked the earth, the wide irregular fissures running in every direction.

On a Tuesday evening, going out about sundown, the missionaries, Mr. Jessop (a fellow traveler) and the writer noticed a large number of Ofado warriors gathering. They carried their huge, oblong shields of giraffe, hippopotamus or buffalo skin, and they were well provided with spears. What made matters even more serious was that they came in war dress, bits of leopard, serval, fox or wildcat skins being tied at the waist. Otherwise they were naked,—a deliberate reversion to savagery. They had a serious, subtle look. They were evidently plotting a surprise attack if the omens should be favorable. Dogs, sheep and goats were led out for sacrifice, the medicine men unsheathing their knives and driving stakes for tying the victims.

SHILLUK WARRIORS AND TRAINED ANGLO-SUDANESE SOLDIERS

THE CHARGE: PHOTOGRAPHED JUST AT THE MOMENT IT BEGAN

At this point Mr. Oyler stepped forward and drew out the first stake, walking away with it under his arm. He was ready to take almost any risk to prevent a fight. The warriors supposed that he was going to hand this over to the enemy village, and this in their eyes would be the worst kind of an omen. So they closed around him begging for the return of the stake. Some palaver followed, during which it was agreed that everyone should move farther out on the plain. No sacrifices should be offered on the spot previously chosen, as that was mission land. By this time the decision to return home prevailed, because the deeper darkness was coming on and the men had trusted to the dusk as best suited for the onslaught. All went home silently.

The next morning about eleven o'clock the war drum sounded,—a deep, sonorous drumming which could be heard a great distance on the silent prairies. This time there was no question of a secret attack. In a very few moments we saw bands of forty to fifty Ofado and Mynam braves coming by our compound on the trot, the women in the rear raising their shrill war cries. As the numbers increased they massed, and began ejaculating hoarse shouts in unison. These had a weird cadence and seemed to rise and fall with the beating of the drum. The hot-bloods rushed forward and acted out the killing of the enemy. The older chiefs made speeches outlining the plan of attack .

Not a sign nor a movement could be seen from the tukls (huts) of Fylo less than half a mile away.

Just before noon the advance upon Fylo began with great bravado, the whole mass of some four hundred naked savages charging forward on the run.

But no battle occurred, for the men of Fylo had evacuated their village and had marched off in the direction of Tawfikia, the government military post. Perhaps it was their hope to draw the attention of the commander and to represent Ofado as the aggressor. The women and children remained, clustered about their huts. Mr. Oyler and the writer were in the evacuated village when the Ofado warriors entered. We expected to see looting and destruction. The women and children scurried indoors; but they were never touched nor intimidated in any way. Not a single hut was set on fire, though the thatched roofs would have made a huge blaze. The cattle had been driven into the village, and now by the turn of the warfare became exposed to seizure. Not a cow or a sheep was taken. Yet the clans from Ofado and Mynam were wrought up to the highest pitch of revenge and they were thirsting for their enemies' blood. What right have we to call these people savages when under such a strain they show such self-control? Explain it as you may, there was in that spared village a striking contrast to the utter ruin being wrought on that selfsame day in a thousand villages in educated Europe!

It was soon evident that one prize was

coveted. And although the older men remonstrated some fiery young fellows broke through the sacred hedge of the medicine tree and in a trice had it rooted up and on their shoulders. Then there broke out a ferocious yelling, and away pranced the whole throng. They had captured the source of power and they had put to shame the spirits helping the enemy. This precious trophy, with many charms dangling from it, was carried in a wild procession all the way to Ofado where it was thrown on the ground like a vanquished idol. No doubt hearts were heavy that night in Fylo, as the men returned and found their shrine despoiled.

But this was not the end. Thursday proved to be the real battle day. Very early in the morning the men of Fylo, chagrined at their humiliation, sent a challenge saying that they would fight. The medicine men urged the Ofado warriors to seize their spears, and before seven o'clock the war drum was sounding again. On they came in a dense mass, close to four hundred strong, the sun flashing on the spear blades, and the strange battle cry sounding at times like the grunting of wild beasts! All of us went out near them on the plain. From behind the huts of Fylo loud harangues could be heard. Mr. Oyler went across and for a time persuaded Fylo to give up the idea of a battle. But just at this moment they heard the cries of their enemies shouted as a challenge, and the medicine men in force began urging them to their feet. They had been crouching to remain hidden from their foes. Suddenly they could be seen pouring out from every exit of the village, and in a few seconds the long lines began to deploy face to face for the spear throwing. There was a violent rush forward on both sides, and when the lines of 400 and 350 fighters came within about thirty yards of each other spears were hurled and battle clubs sent hurtling through the air. As the spears and clubs struck the heavy shields the sound was like that of musketry. Here and there men dropped. Eight were killed in that first charge, and many were terribly wounded. We were within a hundred yards of the thickest of the fight and could see the Fylo live giving way, hand to hand combats with spears snatched from the ground gradually taking the place of the massed attack. The spear throwing commenced at 8.45 and was over by 9.15. More than forty wounded were strewn upon the field. And even while the battle was proceeding the wives and mothers rushed out to throw their bodies around the wounded. This among the Shilluks is sure protection, for the women will not be touched. Here again, I pondered the primitive chivalry of these "savages" and

THE AMBULANCE CORPS AT WORK

my mind turned to the awful stories that have come from Belgium.

✚

An African Centenary

THE Providence Baptist Church of the city of Monrovia, Liberia, founded by Lott Carey in December, 1721, is making plans for the observance of its centenary. This church was the first Christian congregation in Africa. The members plan to raise a fund of $10,000 for the purpose of erecting a Baptist theological school for Africa.

✚

A Liberal Faith

What is a liberal faith, my friends? It seems to me that by every true meaning of the word, by every true thought of the idea, liberal faith is a faith that believes much, and not a faith that believes little. The more a man believes, the more liberally he exercises his capacity for faith, the more he sends forth his intelligence into the mysteries of God, the more he understands those things which God chooses to reveal to His creatures, the more liberally he believes. — *Phillips Brooks.*

The Chasm Between Islam and Christianity

How a Moslem Engineer Tried to Bridge It

By Samuel M. Zwemer

CHRISTIANITY and Islam have much in common. There are more points of contact between them than is the case with any other religions. Both believe in the unity of God, his realty and personality. Both confess the sinful nature of man and individual responsibility. Both inculcate worship through prayer and praise. Both teach that God has revealed His will in a written revelation. Both believe in future reward or punishment and a resurrection of the body.

But while there is so much in common there is more that separates. In fact the chasm between the two is so great that many despair of bridging it. Historically, Islam and Christianity have been hostile for centuries. Witness the Crusades and the massacres in Turkey. Ethically they are on a different plane. The fruits of the Spirit are many of them considered weaknesses of character in the ideal Moslem. Womanhood is trampled and childhood neglected. Even the conception of God is utterly diverse. Islam denies the Trinity and the Deity of Christ. The Koran says that Jesus was not crucified. Atonement is unnecessary. The supreme glory of Christ is given to Mohammed. He supersedes our Saviour.

In spite of all this there are educated Moslems who are at present trying to bridge this chasm by rickety planks of compromise. Seyyid Amir Ali said in a lecture delivered in London that he saw no reason, "Why Christianity and Islam should not work together in the elevation of the human world; they worship the same God, have the same traditions and ideals and do not differ in their moral standards." In Egypt also there have been advocates of compromise. Two years ago a retired government engineer at Alexandria prepared a curious diagram with his interpretation of it in five languages printed in the margin. It was his attempt to bridge the chasm and prove that there is no vital difference between the doctrine of Islam and the Cross. In one sense this curious document which we are enabled to reproduce is only an arithmetical curiosity and a good illustration of the vagaries of the Moslem mind. On the other hand it shows a beautiful spirit of reconciliation and a desire to clasp hands with the Christian missionary.

In the center of the sheet, which was printed in colors, there is a balance, in one scale of which is a cross and its Arabic name, *salib;* and in the other, a crescent and the Arabic word *Islam* or *Islamism;* while above the fulcrum of the balance is the word *Allah,* or God, and below it the word *qalb* or heart. Below there are symbolic figures of a millennium of peace and good fellowship!

By adding the value of the letters of the word *Allah* (every letter of the Arabic alphabet has a numerical value, as those acquainted with Arabic know), this engineer finds that they make one hundred and thirty-two, which divided by two is sixty-six, which is equivalent to the value of the letters of the word *qalb* or heart. Again by adding together the value of the letters of the word *Islam,* he finds that they make one hundred and thirty-two, which is exactly the same as that of the word *salib* or cross. Moreover, the figures representing Islam, placed in the right scale of the balance, which are one hundred and thirty-two, make six if added from right to left, and those representing *salib,* if added from left to right, make the same figure; and both placed where they meet side by side make sixty-six, which is the equivalent of the word *Allah,* a fact which, according to the ingenious engineer, proves the concord that ought to exist among the followers of those who profess both religions. There are also mottoes and quotations from the Koran to show that there is to be no compulsion in relig-

ion, and that Islam teaches a universal brotherhood.

In the margin our friend Kassim Hilali explains his purpose as follows—the reader will pardon his oriental fantasies:

"Education is the foundation of the world, justice is the cause of civilization, the good of the people is by them and for them, the best of mankind is he who serves his country and benefits it. Tie on your little finger a brother (akhkh) who will grieve and weep for your sorrow. Bear in mind the meaning of the word OH (akhkh) which comes from the bottom of the soul.

"Antar (the famous Arab poet) by himself was only Antar. While by his tribe he was Antar of Abs. Man by his friends is great, while he who stands alone is not of much consequence.

"There can be no doubt that no religion has for its object the sowing of the seeds of discord and disagreement among men, dividing society into sects each of which will attain in the world to come what is denied to the others. On the contrary, the object of religion is to bring union and concord between the different parts of a nation to make of them one whole and indivisible society. In fact religion is behaviour.

"Having borne these facts in mind, I decided to see if the numerical value of certain Mohammedan and Christian words is not the same. In this purpose I have posed the following two problems: (1) If two equal forces effect the same point from different directions this point remains unaffected. By applying this problem to the two scales of the above balance (at the fulcrum of which the word ALLAH (God) is written and in one of which the word ISLAM (Mohammedanism) and in the other SALIB (crucifix), we find that the numerical value in Arabic of each is, 132, thus:

Islam 1+60+30+1+40=132
Salib 90+30+10+2 =132

"By dividing this figure by two we have 66 which is the numerical value of the word ALLAH (God).

FRANÇAIS

La justice est le fondement du monde. C'est la justice qui est le point de la civilisation. Le bien-être des hommes n'est dû qu'à eux et ne soit qu'à eux. Le meilleur des hommes est celui qui sert son pays et lui fait du bien.

Liez-vous au petit doigt un frère (Akkh).
Qui gemira comble ira et pleurera sur votre souffrance
Rappelez-vous le sens du mot (Akkh) frère.
Qui vous monte aux lèvres du fond du cœur au moment de ta souffrance.

Antar, par lui même n'était qu'Antar Tandis que par sa tribu, il était Antar des Abs.

L'homme est grand par ses amis, tandis que celui qui se tient seul est de peu valeur

Il ne saurait y avoir des doutes qu'aucune religion n'a pour but de semer les semences de la discorde et de la dissension parmi les hommes: divisant ainsi, la société en des sectes dont chacune obtiendrait dans le monde à venir ce qui serait denié à l'autre. Au contraire, le but de la Religion est d'apporter l'Union de la Concorde parmi les diverses parties d'une nation, pour en faire un tout et une société une et indivisible. En fait la religion c'est la conduite

Ayant des objets présents à l'esprit, je me suis décidé de voir si la valeur numérique de certains mots musulmans et Chrétiens n'est pas le même. Dans ce but là je me suis posé les deux problèmes suivant:

1er PROBLÈME

Si deux forces égales agissent, de diverses directions sur un même point leurs efforts se neutralisent, et le point reste inaffecté.

En appliquant ce problème aux deux bassins de la balance ci-haut (au point d'appui de laquelle le mot *Allah* (Dieu) est écrit et dans l'un desquels le mot *Islam* (Mahometism) et dans l'autre le mot *salib* (croix) sont écrits, nous trouvons que la valeur numérique de chacun des deux bassins est la suivantes:

ISLAM 1 + 60 + 30 + 1 + 40 = 132
SALIB 90 + 30 + 10 + 2 = 132

En divisant ce ciffre commun par deux, nous en avons (66) qui est le valeur numérique du mot *Allah* (Dieu)

La valeur numérique du mot *Qualb* (Cœur) est ainsi égale à 132. En le divisant en deux parties égales, nous en avons 66, qui est la valeur numérique du mot Allah.

2me PROBLÈME

Si diverses forces agissent de différentes directions sur le même point elles se neutralisent et le point demeure inaffecté.

Les deux susdites religions sont égales en force et en resistence, ainsi qu'il a été plus haut expliqué, bien qu'elles portent des noms différents (qui sont de différentes directions), et toutes les deux dépendent de l'unique unité de force.

Gerechtigkeit ist der Untergrund der ganzen welt, Gerechtigkeit neisst Civilsation. Das Gute von der Menschen ist bei Euch unt für Euch. Der beste von den Menschen ist, welcher seinem Lande dient uert demselben nur Gutes erweist.

Binde au deinen kleinen finger einen bruder (akhh) welcher für deine Sorgen sich grämt mit um dich weint. Trage in deinem Sarn und bedenke das Wort (akhkh), welches aus dem Grund deiner Secle kommt.

Antar allein war zur Antar, während seines Aufenthaltes nannte man ihn Antar von Abs. Der Mensch ist durch seine Freunde gross, dajlemge Mensch, welcher allein ist, ist von keinen grossen Werth.

Es ist da kein Zweifel eine jede Religion hat seine Gegenseiten eine jede ist geseilt und wird widersprochen, das Gegenteil soll aus bewiesen, das Ziehl der Religion soll zwischen verschiedener Nationen ein ganzes bilden denn Religion ist das Beständige.

Bin nun der Meinung, dass cristen und Mohamedaner nicht derselben Mening sind, deshalb habe ich zwei Probleme aufgestellt,

PROBLEM I.

Wen zwei gleiche Stärken in demselben Punkt gehen, aber in verschiedenen Richtungen, wird folgendes Resultat zu stande kommen.

Bei einem ist das Wort *Allah* (Gott) geschrieben, es heisst *Islam* (Mohamedaner) und bei dem audern *Salib* (Kreuz) wir finden nun jese inzelne au Werte von 132, dies ist.

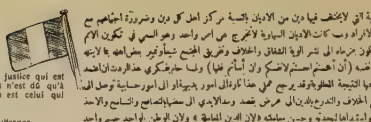
ISLAM 1 + 60 + 30 + 1 + 40 = 132
SALIB 90 + 30 + 10 + 2 = 132

Wenn wir diese Zahl in zwei leiden haben wir 66 und del Wert *Allah* (Gott) ist gefunden.

Der numerische Wert des Wortes *Galb* (Herz) ist auch gleich zu 132 im Teilen haben wir ebenfalls 66 was den gleichen Wert hat als das Wert Allah.

PROBLEM II.

Wenn alle gleichen Stärken sich in das verlungen die angebenen beiden Religionen von vershiedenen Namen werden wir eine vereinigte Stärke sein.



الاسلام والصليب

ITALIANO
La base del mondo è la Giustizia.
La Giustizia è il punto della civilizzazione.
Il ben'essere dei popoli è dovuto alla Giustizia.
Colui che ama il suo paese e lo serve è il migliore degli uomini.
Legate al dito mignolo un vostro fratello (Akhkh).
Egli gemerà sulle vostre sofferenze.
Ricordatevi della parola Fratello (Akkh) che vi mostra, al cuore nel momento delle vostre pene dei vostri dolori.
Antar fu stesso non era che Antar Tamès per la sua tribù egli era Antar des Abs.
L'uomo è grande per i suoi amici.
L'uomo senza amici è un uomo senza alcun valore
Le religioni non hanno altro scopo che seminare la discordia fra le genti, dividendo la Società in partiti fanatici, Ma vi sono delle sette che otterranno nel mondo avvenire quello che ci è negato nel presente. Lo scopo della religione, il vero scopo sarebbe quello di portare l'Unione e la Concordia l'amore reciproco fra i diversi partiti di una nazione in modo di formare una sola Società. Infatti la Religione è la condotta.
Con la mia presenza di spirito e dopo lunghe osservazioni ho potuto constatare che il valore numerico di certe parole musulmane e di certe cristiane è il medesimo. A questo scopo mi sono sottoposto i seguenti quesiti:
1° — Se due forze eguali agiscono in diverse direzioni su un medesimo punto, le due forse si neutralizzano e il punto di partenza resta inattivo.
Applicando questo quesito ai due piatti di una bilancia, ed in alto al punto di partenza (Allah, Iddio) ed in un piatto la parola Islam (maomettismo) e nell'altro la parola Salib (croce), troviamo che il valore numerico in ciascun piatto è il seguente:
ISLAM 1 + 60 + 30 + 1 + 40 = 132
SALIB 90 + 30 + 10 + 2 = 132
Dividendo il totale per 2 abbiamo 66 che è il valore numerico della parola Allah (Iddio).
Il valore numerico della parola Quaib (cuore) è eguale a 132 che diviso in due parti eguali dara 66 valore della parola Allah, Iddio
2° — Se le due forze agiscono differentemente sul medesimo punto esse si neutralizzano e il punto diventa inerte.
Le due suddette religioni Maomettana e Cristiana sono eguali in forza e in resistenza come più sopra è spiegato e benchè portino un nome differente dipendono entrambe dall'unica sorgente di forza il Cuore.
ENGLISH
Education is the foundation of the world, justice is the cause of civilisation, the good of the people is by them and for them, the best of mankind is he who serves his country and benefits it.
Tie on your little finger a brother (akhkh) who will grieve and weep for your sorrow. Bear in mind the meaning of the word Ob (akhkh) which comes from the bottom of the soul.
Antar by himself was only Antar.
While by his tribe he was Antar of Abs. Man by his friendsis great, while he who stands alone is not of much consequence.
There can be no doubt that no religion has for its object the sowing of the seeds of discord and disagreement amoag men, dividing society into sects each of which will attain in the world to come what is denied to the others. On the contrary, the object of religion is to bring union and concord between the different parts of a nation to make of them one whole and indivisible society. In fact, religion is beheaviour.
Having borne these facts in mind, I decided to see if the numeridal value of certain Mohemmedan and Christian words is not the same. In this purpose I have posed the following two problems:
PROBLEM I.
If two equal forces affect the same point from different directions this point remains unaffected.
By applyng this problem to the two scales of the above balance (at the fulcrum of which the word Allah (God is written), in one of which the word Islam (Mohammedanism) and in the other Salib (crucifix), we find that the numerical value of each is, 132, thus:
ISLAM 1 + 60 + 30 + 1 + 40 = 132
SALIB 90 + 30 + 10 + 2 = 132
By dividing this figure by two we have 66 which is the numerical value of the word Allah (God).
The numerical value of the word Qalb (heart) is also equal to 132. By dividing it to two equal parts we have 66 which is the numerical value of the word Allah.
PROBLEM II.
If several equal forces affect the same point from different directions the point remains unaffected.
The above two religions are equal in force and resistance, as is above explained although they bear different names (directions) and all of them dependson the sole unity of force.

The numerical value of the word QALB (heart) is also equal to 132. By dividing it to two equal parts we have 66 which is the numerical value of the word Allah. (2) If several equal forces effect the same point from different directions the point remains unaffected. The above two religions are equal in force and resistance, as is above explained, although they bear different names (directions) and all of them depend on the sole unity of force."

It is easy for us to smile at this hare-brained attempt to bring together Christ and Mohammed, the Crescent and the Cross; but it is a clear evidence of a new spirit moving in the world of Islam. Not that of Jihad to destroy the infidel, but a willingness to come to an understanding and a sense of brotherhood. The wolf and the lamb lie down together; the bear eats hay with the ox.

The more Moslems become acquainted with Christianity, however, and read the New Testament, the more they will see that the issues between the Cross and the Crescent are clearly drawn and are far too deep and vital, both in the realm of truth and of ethics, ever to attempt a compromise. The eagerness to investigate the claims of Jesus Christ and his place in history is a sign of promise. We must meet it in the spirit of our Master and of Paul the great missionary, who became all things to all men. By the ministry of friendship and the tactful presentation of the matchless humanity of Jesus they will be led to love Him supremely, and at length to cry out with Thomas, long doubting, "My Lord and my God."

The thoughtful student of comparative religion will find in the engineer's chart a strong call to present to such educated Moslems the reality of the living Christ, who is at once the ideal of character and its Creator, its Author and its Finisher. Who will help to bridge the chasm as Christ Himself did by laying down life in service and sacrifice?

The Moslem world is waiting for

reconciliation. Let us not approach them with bitter argument and keen controversy, but with that love which pardons the past, thinks no evil, is not easily provoked, endures all things, is patient with ignorance and overcomes prejudice by humility.

The prodigal son among the non-Christian religions, Islam, is yet a great way off, but his steps are turning toward the Father's house. Too long the Churches of the Orient and of the Occident have had the spirit of the elder brother. Let us go out to meet Moslems; they are waiting for us to bridge the chasm. Christ can only do it *through* us when He does it *in* us. *We must first love the Turk before we can help him.*

+ + +

Come Up to the Flag!

By Frederic B. Hodgins

AMERICA is spending billions for the successful prosecution of the war. The money is being given freely because our people are realizing the tremendous advantage of:

1. Saving civilization from destruction.
2. Securing its permanence.
3. Saving it from future disturbance.

Give Up!

America is giving millions of her best sons and daughters to do the work which they alone can do for their needy and suffering brothers and sisters in the various theatres of war. The call to service is touching every home in the land. Some are giving their nearest and dearest, others are giving themselves. Still others, money, time, talents, prospects and possessions. Everyone is giving something to the cause or doing something for it.

Speed Up!

America is speeding up every department of her war work because she realizes that by so doing, the work of reconstruction can the sooner be begun.

America is a nation at war, a nation at work, a nation awake.

The Undefeated Flag

America sent her Marines to France a year ago to plant our flag in the front lines—the flag that has never known defeat and, please God, never shall. Americans back home are nobly responding to the rallying call, "Come up to the Flag!"

The Creation of Atmosphere

There has never been a nation that has been civilized which was not first Christianized. The missionary has always been the industrial and economic pioneer. He has been the teacher of the gentler arts of peace as well as the preacher of religion. He has been the constructive builder of civilization because civilization is only possible on a basis of order, decency, truth and brotherhood, things which not only flourish in a Christian atmosphere but which create it.

The Great Offensive

The civilization of the world has been endangered by ruthless and unprovoked assault. But the contest has rallied the forces of righteousness and united them as never before. They have abandoned the defensive, taken the initiative and will never relinquish it. Increasing strength and speed insure victory.

Men and Things

Rehabilitation and reconstruction mean much more than the mere material replacement of what has been destroyed. Material things are the outward and spiritual expression of the mind and spirit of those who make them. The spiritual renaissance of allied nations has already been begun. Religion is expressing itself in new and richer ways. Its influence will be apparent in a new and better civilization than ever before, but it will need encouragement and direction.

Leadership

Those who shall direct it will be those who have been tried in the furnace of affliction, have passed through great tribu-

lation, have done with the trivialities and artificialities of the old order and have got down to the bed-rock of actuality. Like Mr. Britling "they have ceased to be mere "foot-notes to reality." They are the main body of the text that tells the story of the new gospel of salvation to a waiting and expectant world. To direct the forces of the new order will be "a man's job" of the largest size, the most infinite variety and the most absorbing interest. It will tax the imagination, entail strong mental effort, intense moral purpose, high spiritual idealism, generous support and the most sustained effort possible. It will demand constructive leadership of the highest order.

This work may well fire the zeal of every American. To be a missionary of the new order in the new era will be a great privilege. The call for spiritual leaders will tax the resources of the Christian church as never before. She must be ready to furnish them and support them on a scale never dreamed of before. Where there are hundreds of workers now there must be thousands, and thousands of dollars must become millions. America did not fail to give millions of men and women, billions worth of money and materials to win the war. She must now give thousands of men and women and millions of dollars to keep and develop what the war will win for the world—the open door into the "No Man's Land of Spiritual Conquest."

Spiritual Specialists

The Laymen's Missionary Movement specializes in the enlistment and training of America's spiritual leaders. The world says, "Come"—America must say, "Go" to her men and women in this holy war, as she did when the call came on Good Friday, 1917, to take up the Cross of Sacrifice, and win the Crown of Victory.

Your Profession

Education is not only a preparation for a future pursuit. It is a part of life itself, not a thing apart from it. Life is just living—from hour to hour. The student pursuing his education is "living" all the while and his studies are for immediate application. The powers they develop can only grow strong and efficient by daily use. In time the *preparation* gives place to the *pursuit,* but no live man ever stops preparing for some future and further activity. The very word *pursuit* suggests a constant advance.

The utilitarian theory of education insists upon the study of those branches that are called vocational and that always keep in view the inevitable necessity of making a livelihood.

Missionary education is not merely a pleasant, even stimulating personal spiritual pastime. It is a preparation for a profession. An old Christian Catechism says, "Baptism doth represent unto us our profession which is: to follow the example of our Saviour, Christ, and to be made like unto him."

Therefore, whatever your so-called profession—the pursuit by which you earn your livelihood—there is one "calling" which always takes precedence of it—your "calling" as a Christian.

Walk Worthily!

We are admonished to "walk worthily of the vocation" to which we are called. The future may call each of us to a different line of endeavor but all of us without exception must face life, death and the hereafter alone and by ourselves.

Therefore even upon the most utilitarian theory of life and education each of us is summoned to master those vocational studies which are essential to a successful entry into the eternal life. We must be taught not only how to die but how to live so that we may know how to die, and through the grave and gate of death to enter upon our eternal inheritance.

Come Up to the Flag!

Despite all its faults and failures the Christian Church has planted her flag in the frontiers of No Man's Land of Spiritual Conquest in every quarter of the world. Her missionaries are in the front-line trenches. They call upon the forces of the Church that sent them there to "come up to the flag!"

The Laymen's Missionary Movement is the enlistment station and the training camp for the leaders of the reinforcements so sorely needed to fill up the ranks and to obey the marching orders—go forward!

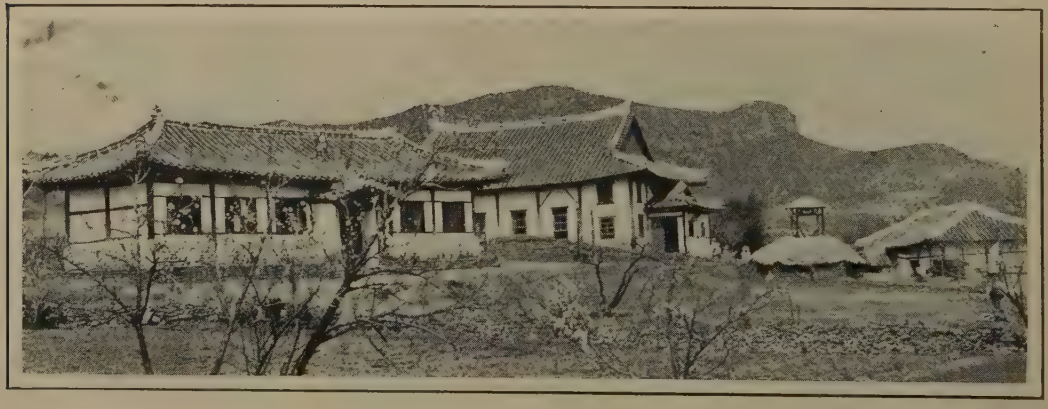
Missionary Architecture

By Professor A. D. F. Hamlin

Alfred Dwight Foster Hamlin, of the School of Architecture at Columbia University, New York, is a son of the late Cyrus Hamlin, founder of Robert College, Constantinople. He is a graduate of Amherst, '75. Born in Turkey in a missionary home he has always maintained his interest in the cause of missions. Mr. Hamlin is a deacon of the Broadway Tabernacle, New York City.

THERE are possibly intelligent people still to be found whose conception of the missionary and his work is represented by the caricatures in the comic papers—a lank, side-whiskered and sour-faced man in a Prince Albert coat and stovepipe hat, preaching from a book to a group of naked savages under a palm tree. Such people are not among the readers of MEN AND MISSONS, to whom modern missions mean not only the spirit of Christ working through men and women of superb devotion for the spiritual enlightenment of the world's dark places, but also the most tremendous of agencies for the spread of true civilization and for the intellectual and material betterment of humanity in every department of life.

A foreign mission is not merely a preaching station or group of stations; it is a diocese, a board of education, a board of health, a university settlement, a board of charities, often a department of agriculture and industries, and a great business enterprise. The missionaries and their boards at home have learned by a century's experience that one cannot preach the Gospel efficiently without also providing, sooner or later, all the institutional accompaniments of enlightened Christianity. Church buildings, houses, schools and colleges, hospitals, workshops, orphan asylums, roads, carriages and automobiles, plows, windmills and agricultural machinery, musical instruments, printing-presses, sewing machines and a thousand other necessities and conveniences of civilized life, inevitably accompany or follow the planting of the Gospel seed. The jinrikisha of Japan was the invention of an American missionary. Industrial work in schools was first introduced by an American missionary in Turkey; the same also a few years later set up the first telegraph and sent the first telegram in the Turkish Empire. Many a missionary has been also a doctor, teacher, farmer, linguist, archaeologist, architect and engineer; sometimes also a



CHURCH AND SCHOOL BUILDINGS AT KANG-SA, CHINA

ADMINISTRATION BUILDING, CANTON CHRISTIAN COLLEGE, CHINA

privy counsellor to the local government.

In this modern expansion of missionary interests and activities building has become increasingly important. While in many developed communites the native houses suffice for the missionary's needs, this is not true of many other regions where a new and civilized house must be built to enable him to live in decent comfort and do his work efficiently. As the educational work develops, schools must be erected suitable for its growing needs. Hospitals require buildings specially designed according to modern medical and surgical standards. The industrial work requires properly-equipped workshops, and at the more important centers there will be needed buildings for asylums, for churches of considerable size, for printing and publishing enterprises and the like. In any period of ten or twenty years the total expense for buildings of all kinds must, in the accounts of the larger mission boards, run up into the hundreds of thousands of dollars.

Up to the present time the question of mission architecture and building in foreign lands has apparently never been made the subject of special study. Buildings have been erected as needed, and where needed, with such funds as were available in one way or another under the pressure of local conditions and special circumstances, and according to no particular system. Many of these buildings are creditable to the energy, taste and skill of the missionaries. Many others are, to an impartial eye, unfortunate in design and unwise in planning and construction. It is no discredit to a missionary without training in design or experience in building, that he has failed to create a masterpiece of design and construction in erecting a school or house or chapel by his own energy and effort with insufficient funds. But it is nevertheless

SALVATION ARMY BARRACKS AT NAGOYA, JAPAN

true that such a building may fall far short of what it might have been made under more skilful direction, and may really represent an unwise investment of both money and effort. If a cheaply built, badly-designed house or school is an unwise investment in the United States it is none the less so in a mission field, even though it be superior to the average of the surrounding buildings.

The methods of procedure in the erection of mission buildings are chiefly four:

1. The missionary is himself architect, builder, superintendent and (as representing the mission) owner of the building, for which he has often secured the money by personal effort at home or abroad or both.

2. The mission employs a native or foreign architect and builder, usually under the supervision of the missionary most concerned or of some missionary of the station who has had more experience in building that his colleagues.

3. The mission board at home employs an American architect to prepare plans and working drawings and—if acquainted with the foreign methods and materials—specifications also; these are carried into execution at the mission by native labor under the supervision of the missionary staff with or without native assistance.

4. In some cases, especially where important and complex building operations are to be undertaken, the home board maintains in the field a competent American builder or building-superintendent to direct and supervise the operations of building in that field, and to prepare plans for the less important buildings, for additions and for alterations such as can be better planned on the spot in an office thousands of miles away.

There are variations and combinations of these methods. Some of the American colleges in China and in Turkey—which although not in all cases technically mission colleges under the direction of the mission boards, are nevertheless really missionary institutions—have had the wisdom to call over from the United States trained architects from the offices of the American designers of the buildings, to superintend the execution of the

PROTESTANT EPISCOPAL CATHEDRAL, MANILA, P. I.

plans. In one instance (the American College for Girls at Constantinople) American builders were sent over with American machinery and implements to carry out the plans for an elaborate group of buildings. Experiments with foreign superintendents and builders have been sometimes successful, but as often have led to disastrous results. Whenever there is extensive and complicated and costly work to be done, there is good warrant for the belief that ultimate saving in cost and great gain in quality are secured by having the work of building, as well as of designing, entrusted to competent and well-paid Americans sent abroad for that purpose.

Methods must of course vary in different fields and under different conditions. But it would seem almost an elementary business proposition that the Boards should devise some definite system of procedure for their various fields. Even the accounting of building-costs has not been systematized. I have answers from secretaries of five mission boards to inquiries I have made regarding the number and cost of mission buildings during the last ten years. One secretary confessed his inability to answer my inquiries. Two secretaries stated that their figures covered land and buildings, and it would take weeks of investigation to separate the cost of buildings from that of the land. One secretary referred my inquiries to the Home Department, which has not yet answered. Dr. Barton, of the A. B. C. F. M., sent me a list of thirty-eight buildings "as samples" out of many more; their aggregate cost was over $1,400,000, and this is by no means a complete record. With so extensive a business of building reported by one board, the grand total of all American missions abroad must reach an impressive figure.

Besides the questions of finance and of procedure, there is the important question of architectural style. Should an American house, school or hospital in India, China or Turkey conform in style, construction and appearance to the manner of the country, or should it be distinctly and even aggressively American? The answer is not quite simple and easy. Sometimes the eye and mind of the man of taste are offended by the evidence, in mission buildings, of a stark and aggressive disregard of the fine and artistic traditions of building and design that have grown up in ancient lands. There are forms, details and uses of local materials in those lands so beautiful that one mourns to see them supplanted in mission buildings by crude Gothic or other Western styles too often travestied, and even when skilfully used, wholly out of harmony with their environment.

On the other hand, it may sometimes be desirable to present exemplars of Western taste and culture for the sake of their stimulating effect on a culturally backward people. Of course a house, school or hospital should contain all the conveniences and appliances necessary for health and efficiency, and there have been skilful compromises made, which have retained much of the local charm in combination with Western ideals of comfort and practical convenience. Certainly architectural display and parade

EPISCOPAL CHURCH AT FAIRBANKS, ALASKA

CHURCH AT TEHCHOW, CHINA

should be avoided; the simple and unostentatious design is likely to be the best. The difficulty with designs prepared in America is apt to be their lack of adaptation to their special environment. The problem is a large one and very interesting. I have tried to state the problem; the solution demands much careful study and practical discussion by those responsible for it.

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The World in Miniature

A startling description of the composite character of the population of American cities which reveals the size of the Church's task.

Charles L. White in the "Churches at Work"

THE immensity of the undertaking to Christianize the cities in America is reflected in the experience which may come to a man who notes the persons of different nationalities met in one week.

On Monday morning a Roumanian ash-man cleaned his cellar and a Pole whitewashed its walls. A Hollander pruned his vines; a German plumber came to stop a leak in his bathroom, and this man's helper was a Dane. He remembered that his cook was a Swede and the waitress was a Norwegian. As he left his home for his office a seamstress entered to help his wife. She was a Belgian, and the man who was painting his front fence was from Switzerland. He left his laundry with a Chinaman. Later he visited his Russian tailor, ordered groceries of a Welshman, meat of a Scotchman, and purchased his fish dinner for the next day at a Frenchman's store. As he waited for an electric car an Italian vegetable man passed, while he was talking with an Irish policeman. The next day he bought some hardware from an Armenian and learned that his milkman was a Lapp, and his cobbler was a Hungarian. That evening a Philippine bell-boy showed him to a room in a hotel and he learned that among its waiters were Slovaks, Greeks, and Servians.

The next day he lunched in a Turkish restaurant, engaged a Syrian to mend his rugs, and purchased two more of an Armenian. In the afternoon he met by accident a college classmate, a Bulgarian, who introduced him to a Montenegrin. That evening he learned that the Austrian consul of the city had rented the house opposite. The following Sunday he met a Cuban Protestant at church and found a Mexican, a Brazilian, a Lithuanian, a Peruvian, and a Haitian in a popular Sunday-school class of one hundred men. That evening a Japanese merchant and his family attended service and the next day, as chairman of the committee that looked after the repairs of the church, he learned that the Portuguese sexton had died, and he selected a Canadian in his place. The following day the man who washed his office windows proved to be a Spaniard, and a Jew wished him a merry Christmas. Soon after this, in an early train, he counted twenty-eight passengers in the car. Four were reading German papers, twelve Jewish, six Italian, and he saw that the only American-born man in the car besides himself was a Negro!

The Gospel of Wealth

The substance of an address at the L. M. M. Dinner at the Hotel Astor, New York, September 19, 1918

By Edwin M. Poteat

WE have been thrown by the war into a great common sorrow and task, and I for one, am glad that the United States has been drawn into the struggle, for it gives us an opportunity to prove to ourselves and to all the world that we value Righteousness above Money.

They are telling us from Washington that we must supply thirty billions of dollars this year for war expenses. No feature of this staggering situation is more impressive than the release of these billions. We have almost suddenly evoked a volume of sacrificial living the like of which was never dreamed of before.

Why are we giving these billions of money? There are several reasons. Some are giving because others do, caught in a stream they have been carried forward perhaps against their will. Others are giving and willingly in the form of taxes because the government demands it. Still others, indeed all of us, are giving to the enormous relief funds under the impulse of sympathy. Many of colder temperament are giving under the constraint of self-interest. They say, "We must protect ourselves, our turn would certainly come for invasion if Germany should win in Europe." Perhaps, after all, patriotism makes the widest appeal.

Sympathy, self-interest, patriotism. But now, we must not be afraid to tell ourselves that when all is said these motives are relatively superficial; and if this vast volume of sacrificial living is to be kept alive, if this stream of gold is not to perish in the deserts of selfishness, deeper motives must be uncovered and an even larger enterprise than winning the war must be revealed.

The man whose reactions to the war have interested me most is Mr. H. G. Wells. He has undergone, and is still in the process of, a most striking pilgrimage from scientific agnosticism toward Christianity, and he has reached this point: "The sway of the Kingdom of God over a sisterhood of democratic states throughout the earth is the only hope of mankind."

Surely the Kingdom of God is the greater enterprise and the motives of the Kingdom are the deeper motives.

It is now twenty-nine years ago that Mr. Andrew Carnegie published in the *North American Review* an article entitled "Wealth." This article attracted the attention of Mr. Gladstone in England and was republished there under the title, "The Gospel of Wealth." It opened an extremely interesting discussion in which Mr. Carnegie, Mr. Gladstone and Hugh Price Hughes were the leading participants. The discussion ran through two or three years and Mr. Carnegie's contributions to it were brought together and published in this country in a volume entitled "The Gospel of Wealth." The whole volume might be described as a sermon by a millionaire on the text: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven." Take a sample quotation and bear in mind that I am not here reading from a tract issued by the Laymen's Missionary Movement but from a volume published by Mr. Carnegie back in the nineties: "This is held to be the duty of the man of wealth, to set an example of modest, unostentatious living, shunning display or extravagance; to provide modestly for the legitimate wants of those dependent upon him, and after doing so to consider all surplus wealth which comes to him simply as trust funds which he is called upon to administer in the manner which in his judgment is best calculated to produce the most beneficial results for the community. There is no mode of disposing of surplus wealth creditable to thoughtful and earnest men save

by using it year by year for the general good. The day already dawns when the man who dies leaving behind him millions of available wealth which was free for him to administer during life will pass away, 'unwept, unhonored and unsung,' no matter to what use he leaves the dross which he cannot take with him. Of such as this the public verdict will be, the man who dies thus rich dies disgraced. Such, in my opinion, is the true Gospel of Wealth."

This quotation and many more which could be multiplied from many sources, show that we are approaching the next great generalization in the history of thought, namely, a definition of property. But it must be confessed that there is widespread ignorance on the whole subject. This ignorance is in part accounted for by the fact that our ideas about property have descended to us from pre-Christian times and along a line only here and there, and in the case of individuals touched by Christianity. As we read in the volume entitled "Property, Its Duties and Rights," by Bishop Gore, and others, "We are perfectly orthodox pagans on the subject of property." The other reason for our ignorance is that business expansion has been so rapid. We have been too absorbed in organizing business on a world scale to grow a conscience corresponding to it. It does not at all follow that a man whose moral intelligence was entirely adequate to a neighborhood transaction of buying and selling will certainly be able to make proper moral adjustment to business of world-wide proportions. And one sees signs to-day of honest perplexity on the part of earnest men who find themselves possessed of wealth far beyond their immediate needs. The first mood of a man who discovers that he is growing rich is one of self-gratulation, with its appealing temptations to luxurious living, and many in our times have fallen here. Their life can be paralleled, line for line, in the pagan era of the Roman Empire.

The honest perplexity referred to above is a sign of hope that men would escape such a doom. Money begins to cry aloud "What must I do to be saved?" The answer can be given in two propositions. First, acnowledge redemption in Christ, accomplished once for all. Every power of the soul and every dollar of my fortune has a blood mortgage on it; and every square inch of the earth where Jesus died is forever sacred. Second, acknowledge the joint partnership of God and society and the individual in the making of money.

In such a time as that it needed no prophet to tell that Rome was on her way to ruin and that the destruction of the Eternal City was only a question of time.

The Fighting Fourth

Let Every Man Get Under the Load and Lift It High!

Let the man with MONEY—use it cheerfully to buy Liberty Bonds to the utmost.

Let the man with TIME—give it cheerfully to help sell Liberty Bonds to the utmost.

Let the man with INFLUENCE—use it cheerfully to get others to buy Liberty Bonds to the utmost.

Above all things else, let every man do what he can to the utmost, cheerfully, courageously and prayerfully.

FOR THE FIGHTING FOURTH!

The Burbank of India

A Letter from Sam Higginbottom

THE Gwalior exhibition has just closed and it is said to have been the largest and most interesting on record in Central India. The North India mission entered a new era in mission work, for all the agricultural arrangements for the exhibition were in its hands. Mr. Griffin with his tractors actually plowing, his harrows harrowing, his pumps pumping, his fine crops of pedigreed wheat and grain, proved an attraction superior to the wrestling arena. Dr. Kenoyer in his beautiful research laboratory with experiments of all kinds under way that the Indian farmers could see and understand, his charts, microscopes, seed-testing, was more popular than the Indian juggler who makes the mango tree grow and bear fruit under a gunny bag.

Mrs. Winer with her demonstrations of fruit-canning and vegetable preservation, showing the people of India a cheap, sanitary and easy way of saving food was much more popular than the nautch girl. The Maharajah brought down the ladies of the place to see and learn her methods. As he was a mere man he could not go in under the canopy which was kept strictly purdah. The fruit and vegetables were grown in the palace gardens, the jars were made in the state pottery, common Indian cooking vessels were used and the little common Indian portable stoves gave the fire for cooking and sterilization. Thus attention was drawn to the fact that India could do these things for herself and did not need to depend upon Europe and America for preserved fruits and vegetables. A few days after Mrs. Winer had shown the Ranis and princesses how to can and put up food, the Maharajah sent them back to demonstrate to Mrs. Winer how well they had learned their lessons. He wanted to be sure they got it right, as we will have to eat the things they put up.

Mr. Slater came over with a lot of his chickens from Etah to manage the poultry part of the exhibition. It was the best poultry show I have ever seen in India.

SAM HIGGINBOTTOM
India's Agricultural Wizard

The judging was done by Sir Edwin John of Agra who knows his job, and the interesting fact emerged that all the first prizes and grand championships were won, not by imported birds, but by birds bred in the country from imported stock. From now on India will be less dependent upon importations but can develop types suited to her own needs. This is of the greatest importance to the poultry interest of India, and Mrs. Slater has good reason to be happy over the outcome of his years of labor to introduce better poultry among the low caste converts as a way to improving their economic condition and fitting them to pay the salaries of their own preachers and teachers.

We are anxiously waiting to know what reinforcements we can expect as every one of us is so sadly overburdened that

good work is impossible with our students, and unless we give them the best we have, they will not be able to meet the large demands that India will make on her leaders in this great warfare against ignorance and poverty. It becomes increasingly difficult to manage without laboratories and class rooms, as the number of eager young Indian students multiplies. We are all praying that even during the great war these things may be given to us.

The latest figures show that India has nearly four millions more acres under wheat than in 1915, nearly as much extra under rice, while the area under cotton has increased over four million acres in the same time her increase in acreage and in yield per acre of sugar shows that she will soon supply her own needs and have a surplus. Thus India is doing her bit to feed a hungry world and with proper equipment and leadership to distribute the improved varieties of wheat, rice, cotton and sugarcane, she can do much more. She has the agricultural population and land, and if trained demonstrators could go among this great people, India could make a quicker and larger food response than any other country on earth. In view of the probable shortage in all countries affected by the war, is it not good sense and good religion for America to largely increase the number of American agricultural missionaries at this time?

I have been on tour nearly all the time since annual meeting in October. In November I took a five-day railroad journey to Coonoor in South India to attend the National Missionary Council (The Edinburgh Continuation Committee) as convener of the committee on Agriculture and Industry. What amazed and gladdened me was the complete revolution in missionary thinking on this subject. It is now recognized as part of the liberating Gospel Jesus brought into the world to do men good. I am now conferring with missionary bodies all over India with a view to establish in each language and climatic area a school for training mission leadership in rural education. This will do more to help India to help itself than anything else I know. In December I sat as a member of the Board of Agriculture at Poona, a government body. It was inspiring to see the way these men, each one carrying great burdens, assumed greater in order that India may do its best to furnish food and fibre to the allies. The rest of my time was taken up with work in Gwalior and Bikanir, Allahabed saw very little of me, which was not good for me or it.

The leper asylum grows both in number and interest. It has been a good year, excellent gardens and crops. Many of these poor folk reflecting Christ and witnessing for him in a way that humbles me and makes me grateful for anything I can do to ease their pain and comfort them in their distress.

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How the Movement Spreads

Although strictly speaking a denominational movement the first annual National Conference of the Baptist Laymen's Missionary Movement, held at Leicester, England, received its inspiration from the Laymen's Missionary Movement of America and was carried out along its well-known lines.

MEN AND MISSIONS has just received the minutes of the Convention which was held on July 9 and 10. The president, Lt. Col. Sir Alfred Pearce Gould, K.C.V.O., was absent on military duty, but sent an inspirational message urging his fellow members to carry out the year's program with unflagging zeal.

The program is an ambitious one and calls for the enrollment of 10,000 new members; and the raising of a $150,000 war emergency fund, the setting up of eleven district boards—eight for England and one each for Wales, Scotland and Ireland; an annual meeting in each designated area, and an annual conference in different towns; the sending out of deputations to inspect each missionary station; and the use of surplus funds to support work at either Serampur college or Shantung university.

The year's report of progress stated that twelve centers of work had been established and fourteen meetings had been held. Organization is proceeding satisfactorily throughout the United Kingdom.

Delegates were present from London, Sheffield, Liverpool, Swansea, Cardiff, Birmingham and Plymouth.

Ways That Win

Ammunition

NO better ammunition for all who are out to win has yet been provided than Mr. David McConaughy's new book on stewardship entitled "Money the Acid Test," published by the Missionary Education Movement, 160 Fifth Avenue, New York.

Every campaigner and canvasser, no matter for what worthy cause, big or little, religious, benevolent or patriotic, should buy and read this book. It goes to the roots of the question of giving in direct fashion and from a new angle. Its appeal is to the individual. Its facts are unassailable and well supported by apt illustration, the argument is persuasive and the logic convincing. Above all it is pervaded by a most human atmosphere and is good reading, quite apart from its great value as propaganda.

DAVID MCCONAUGHY
Author of "Money the Acid Test"

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The Experience of a Big Church

THE treasurer of St. Mark's Episcopal Church, Berkeley, California, who handles the receipts from 1,600 communicants, reports splendid results from the last Every Member Canvass. There was a deficit of $1,000; decreased sources of income due to war conditions, etc. Every economy that could be effected was adopted. When the curate resigned, his place was not filled. A "Welfare Committee" went out previous to the campaign and interviewed the "kickers"—those who were, for some reason or other, disgruntled with the sermons, the music, etc. The kickers were asked for suggestions looking to betterment. This gave them a chance to blow off steam and feel important. It got them interested, however, and when they were through, they heard the other fellow's side. This steady, friendly calling aroused the indifferent and silenced the critical.

The next thing done was to frame an ideal budget. The congregation was invited to discuss it. Many learned for the first time what it cost to run the church, where the money went and what it accomplished. Every item was written on a blackboard, revised, rubbed out, increased or diminished as the meeting thought best. Much fun and good feeling resulted. Clerical salaries were increased.

Then came the drive. Every other campaign was on. But the vestry had faith in the people and set to work. The usual methods were followed. The results speak for themselves:

	Church Support.	Benevolences.
St. Mark's Church.....	57%	70%
All Souls' Chapel.....	87%	118%
St. Clement's Chapel.....	65%	110%
Total average increase..	61%	86%

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From a Punjab Government Communiqué

"THE winner of the $165 cash prize in our local lucky bag yesterday was a poor city blacksmith. When the man was called from his home he thought he was being humbugged, but being reassured by the magistrate he asked if he ought not to return some of the money for the wounded. The magistrate refused to encourage the idea and told the man it rested entirely with himself to do

what he liked with the money. The man then went to the municipal secretary and inquired if he might venture to offer the sahib $35. The secretary approved and he and the magistrate then brought the man to the commissioner, whom he publicly presented with a note of $35 for the fund. Those present clapped their hands and the excited blacksmith joined in the clapping. I spoke to old Ahir later and he told me the blacksmith had given 'nothing'; if he himself had won he would have given it all, as the times were out of joint and it was for the wounded."

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L. M. M. Meetings

ABOUT 70 men, members of the Executive and General Committees of the Laymen's Missionary Movement, formally welcomed Drs. Poteat and Zwemer at a dinner in the University Club, New York City, September 20th. Other speakers were A. O. Dawson of Montreal, Canada; T. Brower of Spokane, Wash.; Chas. E. Beury of Philadelphia, Pa.; Mr. Kano of Yokohama, Japan; Prof. J. E. Williams of Nanking, China; W. A. Harbison of Pittsburgh, Pa.

Drs. Poteat and Zwemer began their speaking campaign for the year at a memorable all-day meeting of 500 ministers of Greater New York on Monday, September 23rd. Opening at the Aeolian Hall at 10.30 a.m., the meeting adjourned for lunch to the Hotel Biltmore at noon and lasted until 4.30 p.m. Bishop Gore and Dr. Guttery from Great Britain, Guy Emerson of the Liberty Loan Committee, and Darwin P. Kingsley of the New York Life, were the other speakers. The meeting was under the joint auspices of the New York City Clerical Conference, the Laymen's Missionary Movement, the Committee on the Moral Aims of the War and the local Liberty Loan Committee.

Only three places in the New England States of the ten planned for, were visited by Drs. Poteat and Zwemer when the whole series was called off by the State governments owing to the epidemic of Spanish influenza. This is also seriously interfering with the meetings planned in the New Jersey Division.

At the last meeting of the Executive Committee of the L. M. M. the following men were elected on nomination by the Central Division for membership in the Executive Committee: Edward P. Bailey, James M. Black, E. M. Bowman, Henry P. Crowell, D. D. Spellman.

The appointment of E. L. McCreery as secretary for Iowa was approved.

The following men were appointed as members of the Southern Division Committee: Oliver J. Sands, W. D. Duke, R. M. Kent, E. H. Ritenour, Owsley Sanders, John P. Jones, S. K. McKee, R. E. Gaines, C. A. Rowland, Kenneth Baker, W. S. McClanahan, George W. Watts, T. S. Southgate.

February 21, 1919, was set as the date of the annual meeting of the L. M. M. to which all the members of the General Committee will be expected.

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President Wilson Urges More Education, Not Less, in War Time

I AM pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges, is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over.

"So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people.

"I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the Nation may be strengthened as it can only be through the right education of all its people."

A Glance at New Books

READERS of MEN AND MISSIONS will be glad to have their attention called to a book by Dr. Bruce Kinney, who has more than once contributed to these columns. In "Frontier Missionary Problems" Dr. Kinney has set before us in clear, forceful and interesting detail five outstanding problems of our western frontier, that illusive region which, for purposes of his exposition, he practically limits to "mountain states with here and there an illustration from conditions either east or west of those states."

The problems outlined are those that would naturally occur to anyone in the least familiar with the West: "Our Brother in Red," "Mormonism," "The Spanish in America," "Our Own Kith and Kin," but it is the author's statement of these problems, based upon long and wide experience of all phases of life west of the Missouri River and especially the section covering the fifth problem, "The Solution," that gives the book its unique value. He handles the question of our relationship to the Indian in a fearless manner, expressing the belief that the application of humane, commen-sense Christian methods would speedily relieve the government of a great burden and add to our citizenship a worthy and helpful group.

The book as a whole constitutes a strong plea for the maintenance and the reinforcement of our home mission enterprise. Its facts, figures and illustrations, by one as thoroughly familiar with his subject, will be welcomed by ministers and other speakers and by all who would *know* what we have and more and better what we may have on our frontier.

✚

A Prince of the Church in India. By J. C. R. Ewing. New York: Fleming H. Revell Co., 75c.

This is a brief biography of Rev. Kali Charan Chatterjee, for forty-eight years a missionary of the Presbyterian Church at Hoshyarpur, the Punjab, India. Dr. Chatterjee was a devout and distinguished Indian minister, a Hindu convert of the great Alevander Duff, a healthy, hearty leader of men, an efficient administrator, trusted by his fellow-countrymen, by the government and all who came into contact with his wholesome and well-rounded personality.

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Missiongrams

"To think well is to serve God in the interior court." So says Thomas Treberne. "Corporate thinking is required alongside of corporate prayer," suggests Canon E. A. Burroughs, as an antidote to those evil currents of pessimistic and fatalistic world thought that are paralyzing our Christianity and our patriotism.

"The practical value of missions and the missionary spirit in India forces itself upon one when one sees an institution running as this is at present. It fully deserves the help which Government not ungenerously gives it. The advantage is reciprocal." This is the official opinion of Mr. H. C. Ferard, British Commissioner for Allahabad, in a report on Sam Higginbottom's work.

The Church flag—a blue Latin cross centered in a white field—is the only flag legally entitled to be put above Old Glory at religious services in churches, on board ship or in army camps. The Church flag is prophetic and provocative: The cross of Christ is shown literally and metaphorically in a field white unto the harvest!

"Sons of privilege and sons of toil," says George W. Coleman, of Boston, "discover under the illumination of burden bearing that they are sons of a common Father."

"Over all this wreck of the world's hope and life, I can see one arising like to the form of the Son of Man, Son of God with healing in his wings," is the message of Fred B. Smith on his return from the front.

The world is spending $100,000,000 a day to kill men. What will it give this year to save them? What your answer to this question is may turn the tide! Think of this when you are asked this fall to give an account of your stewardship.

A new name for one of the latest bone-dry States is Ari(d)zona.

Admiral Sir David Beatty, commander of the British fleet, said recently: "If half of the zeal and passion, half of the outpouring of life and treasure, of organization and efficiency that the State has put into this war could be thrown into the cause of the Kingdom and of the eternal verities, the world would soon be won."

President Wilson says: "Religion is the only force in the world that I have ever heard of that does actually transform the life; and the proof of transformation is to be found all over the world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

The New England business man who agreed to put fifty evangelists into fifty villages in India is getting returns. The villages are all occupied, twenty-five in the Marathi Mission, twenty-five in the Madura field. Marathi reports 302 enquirers and 338 baptisms in these villages for the first year.

"**To come off leave sober** thirty years ago," said Rear Admiral Wood, at Charleston, "was a sailor's disgrace. Today it is his pride." The American sailor is a world-wide water-wagon missionary of proved efficiency.

The new president of Smith College, William Allen Neilson, is the first layman to head this famous Woman's College at Northampton, Mass. His predecessors were L. Clark Seelye, D. D., and Marion Le Roy Burton, D. D., now president of the University of Minnesota.

In response to repeated requests from the bishops and missionaries in the Orient, Mr. John W. Wood, Foreign Secretary of the Board of Missions of the Episcopal Church, expects to spend this autumn and winter in visiting the Far Eastern mission fields. Sailing from San Francisco early in October, he will first visit in the Hawaiian Islands, then spend about two months in Japan. From there his itinerary takes him south to the Philippines for January and February of 1919. March, April and May will be spent in China. After a visit to the Church of England Missions in Peking neighborhood and Korea, Mr. Wood expects to return to Japan and sail from Yokohama early in June. 1919.

"**Mexico City** seems more open to the Gospel," writes Rev. John T. Malloy, "than ever before. Not one single copy of the tracts and Gospels has been torn up or thrown into the streets, nor has one cry of contempt so common in the past of "Protestante", been heard. The work has been treated with respect, the literature kindly and graciously received."

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The Laymen's Missionary Movement

Believes in the

EVERY MEMBER CANVASS

as a means of enlisting every man in the accomplishment of the Church's Great Commission

EVERY CHRISTIAN LAYMAN

should believe in

1. The Use of **every** personal talent
2. The Use of **every** possession
3. The Use of **every** opportunity

Every Member **Service** should go hand in hand with the Every Member **Canvass.** He who gives himself gives all.

PATRIOTISM RELIGION SERVICE

PAMPHLETS ON STEWARDSHIP

Issued by the Laymen's Missionary Movement

Christian Stewardship. David McConaughy. 5 cents; 40 cents dozen; $2.50 hundred.

Christian Stewardship and Church Efficiency. C. E. Guthrie. 5 cents; 40 cents dozen; $2.50 hundred.

On the Square. The History of a Convert. John Timothy Stone. 5 cents; 40 cents dozen; $2.50 hundred.

Principles of Stewardship. John F. Goucher. 5 cents; 40 cents dozen; $2.50 hundred.

Sacrificial Giving. J. H. Jowett. 5 cents; 40 cents dozen; $2.50 hundred.

The Stewardship of Life. Joseph N. Shenstone and J. Campbell White. 5 cents; 40 cents dozen; $2.50 hundred.

Confessions of a Business Man. 5 cents; 50 cents dozen; $3.50 hundred.

With You Always. Courtenay H. Fenn. 238 pages; paper, 15 cents; 10 cents in quantities, carriage extra.

A Worthy Life Purpose. 1 cent; 10 cents dozen; 75 cents hundred; $6.00 thousand, carriage extra.

Do You Know? 1 cent; 10 cents dozen; 75 cents hundred; $6.00 thousand, carriage extra.

How Much Owest Thou? 1 cent; 10 cents dozen; 75 cents hundred; $6.00 thousand, carriage extra.

How Much Shall I Give to Missions This Year? 1 cent; 10 cents dozen; 75 cents hundred; $6.00 thousand, carriage extra.

Only a Nickel for the Lord. 1 cent; 10 cents dozen; 75 cents hundred; $6.00 thousand, carriage extra.

Paul's Plan of Church Finance. 1 cent; 10 cents dozen; 75 cents hundred; $6.00 thousand, carriage extra.

Why? 1 cent; 10 cents dozen; 75 cents hundred; $6.00 thousand, carriage extra.

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ENLIST LOVE GIVE SERVE

The Christian Crusader Pledge

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In accepting this honor badge, I pledge myself to emulate the Chivalrous Knights and Christian Crusaders of old: to live pure, to speak true and to keep the faith; to uphold the right and to resist wrong; to succor the weak and the defenceless; to be ever thoughtful and courteous and kind; with right good cheer to comfort those who are weary and of heavy hearts; and to crown each day with some goodly or useful deed happily done.

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If to have your children take such a pledge and try to live by it would mean anything to you, write for the booklet, "*Progressive Character Building*"
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